

ignore the fact, and its consequent obligation. Our Missions for the 13,000 Italians at Birmingham, for the 15,000 Cubans at Tampa, the Mexicans in El Paso, French in New Orleans, and Bohemians in Virginia, is just the beginning of an obligation to "The stranger within our gates," which will doubtless tax even our growing resources. The second feature of our enlarged work is the Mountaineer. The conscience of the Church is becoming keenly alive to our past neglect of the purest Anglo-Saxon stock of our country. Consequently the Committee feels constrained to appeal to the Church to awaken to larger enterprise of philanthropy in giving our own kith and kin Christian schools and colleges.

The Department of Church Erection is now pressing its claims upon us as never before. On file in our office are applications amounting to \$50,000, asking the Committee for loans to assist in building new churches. It was this demand which induced the last Assembly to authorize the raising of a special fund for aiding in the erection of new churches, to be used as loans for this purpose.

The growth of the work has been manifest in the unprecedented increase in our membership. For several years the Southern Presbyterian Church has been leading in its net increase, which is due largely to our aggressive Home Mission activity. Does not this gratifying prosperity with its larger outlook for the future call for renewed zeal and greater activity? In view of the needs and prospects of the work the Assembly is now calling for \$1.00 per member for its prosecution. Will pastors press its claims upon the Church? Will friends rally as one man to its support?

The month of September is the time assigned by the Assembly for the collection. Upon the response will depend largely the future success of the work and the larger growth of the Church. May the Spirit of God inspire the effort.

### A SERMON WITHOUT MOVING THE LIPS.

Who was the preacher? Wonderful that he could preach without speaking! How did he do it?

His name was Lazarus. He lived about nineteen hundred years ago.

There was a great gathering of Jews appointed for that year, in the month of April in the city of Jerusalem. At Bethany, a mile or two distant, lived Lazarus. About six weeks before this gathering he fell sick and died. Four days he lay in the grave. Then Jesus spake three words and raised him from the dead.

In the gathering,—a million men or more,—at Jerusalem were many enemies of our Lord who would brand him as an imposter or deceiver. But when the crowds assembled, the word passed from mouth to mouth that Lazarus had been raised from the dead by Jesus. Is it true? Such can not be the work of a deceiver. He can be no other than the Son of God.

Crowds of them went to Bethany. There they saw Lazarus, moving around in full health and full vigor. There was no need for him to utter a word. His presence was all sufficient.

The lesson is not of the past alone. It is a lesson of the present. Lazarus was raised from the grave.

In every city are hundreds of men who were dead in sin, and who have been raised to spiritual life by the same Holy Spirit.

They can not all preach. They can all so live and walk as to testify to the power and the love of the Redeemer.

But suppose that Lazarus had hid himself and refused this testimony?

### THE EFFECTUAL PRAYER.

By the Late Rev. Theodore L. Cuyler, D.D.

Does every prayer have power with God? By no means; for we are told that we shall receive nothing if we ask amiss. But there is an "effectual prayer that availeth much." In the Revised Version the passage is rendered "the supplication of a righteous man availeth much in its working." True prayer is an infinitely deeper and stronger thing than the mere repetition of devout words; it is a believing soul's direct converse with God. Phillips Brooks condensed it into five words, "a true wish sent Godward." By it adoration, thanksgiving, confession of sin, and petition for mercies and favors ascend to the throne, and by means of it precious blessings are brought down from heaven. The pull of our prayers may not move the everlasting throne, but—like the pull on a line from the bow of a boat—it may draw us into closer fellowship with God, and into fuller harmony with His holy will.

(1) This is the first characteristic of successful prayer. "Delight thyself in the Lord, and he shall give thee the desires of thy heart." Too many prayers are born of selfishness and are too much like dictation or command. The indispensable quality of all right asking is a right spirit toward our Heavenly Father. When a soul feels such an entire submissiveness toward God that it delights in seeing him reign, and his glory advanced, it may confidently pour out its desire; for then the desires of God and the desires of that humble and submissive soul will agree. God loves to give to them who love to let him, have his way. They find their happiness in the chime of their own desires with the will of God.

Two of Christ's disciples, James and John, came to him and made the astounding request that he would place one of them on his right and the other on his left hand when he set up his royal government at Jerusalem! As long as these self-seeking disciples sought only their own glory, Christ could not give them the askings of their ambitious hearts. Afterward, when their hearts had been baptized by the Holy Spirit, and they had become so consecrated to Christ that they were in complete chime with him, they were not afraid to pour out their deepest desires. James was the man to tell us that "the effectual prayer of a righteous man availeth much;" and John declared that "whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." As soon as these two Christians found their supreme joy in serving Christ, they received the desires of their hearts. If a minister prays for a revival in order that he may glorify himself by counting converts, the Lord does not commonly give him many converts to count.

(2) The second trait of effectual prayer is that it